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that obscures these hides the authority; the criticism that makes them most manifest reveals it. Criticism has, by bringing the sacred books into relation with sacred history, done something to restore them to their real and living significance. By binding the book and the people together, and then connecting both with the Providential order of the world, criticism has given us back the idea of the God who lives in history through his people, and a people who live through His Word. And so the Word of God is a large term; it does not denote a closed, but a living history; not something that is dead, a letter that can be printed in black on white, a book which compositors have set up and binders have bound and educated people can read. It is living; it has no being without the Spirit of God; were that spirit to be withdrawn, the Scriptures would cease to exist; where they were, a literature would remain, but not the word of the living God.

These ideas of Dr. Fairbairn's, while perhaps not new, are yet important. They present one view, and that an increasingly acceptable one, of this fundamental theological problem upon which thought is at present engaged.

St. John in Modern Christian Thought.*—During the Middle Ages, Paul was little known and less understood. The Reformation may be said to have rediscovered him, and since that time St. Paul has dominated the thought and life of the Christian Church. But the movement now is toward St. John; his writings are coming to a fuller recognition than they have ever yet received. His characteristic thoughts have never yet penetrated theology and church life as have St. Paul's, but his day is at hand—our age is discovering him. Much preparatory work is necessary before St. John's teaching can be understood as a whole, and in relation to the rest of Scripture. That this preparatory work is being done is evinced by the large number of the very finest and most scholarly commentaries which are now appearing, treating of the Johannine writings. If St. John can be made as much the common property of the church as is St. Paul, the result can be only good. And there is no reason to think that the effect of the present direction of thought will be to displace St. Paul. This could only be the case if the teaching of the two Apostles were mutually antagonistic, but it is not so. Their teaching is mutually complementary. The difference in regard to the truth common to both is simply one of expression and proportion.

Among the New Testament problems which now engage the attention of Christian scholars and Bible students, that concerning the Johannine writings is obviously paramount. St. John's day, as Prof. Banks says, has come. The questions which this problem involve are many and delicate; they concern, first, the authorship, but that is only the grosser aspect; secondly, the conditions to which the material of the writings was subject in its historical transmission by John. Here is the vital question. How did John's personality, and his sixty years of life between the receiving and the recording of Jesus' teaching, affect that teaching? To this we may well give earnest study and thought.

Wendt's *Der Inhalt der Lehre Jesu*.† This volume by Prof. H. H. Wendt on the *Contents of the Teaching of Jesus* was preceded, five years since, by a preliminary volume in which he essayed to separate the original and authentic portions of the Gospel narrative, which would furnish the basis for the present work, from such accretions and manipulations as he conceived

* By Rev. Prof. J. S. Banks, in the *Expository Times*, Nov. 1891.

† Reviewed by Prof. W. P. Dickinson, D. D., in *Critical Review*, Oct. 1891.